3: Mackenzie M-5 (ca. 1925) 1925
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Weller, senior, and turn their children out into the bush to learn whatever the companions they find there have to teach them. 857

They play at "grown-ups," having their own chiefs and headmen; build houses, pay taxes, learn various useful and many injurious things. Their "chiefs" demand taxes, and there is no pretence about it. A boy must steal, even if it be from his own parents, whatever his chief wants, and pay it to him as tax. More serious thieving is often attempted, and the chief, who is usually the biggest bully of the crowd, will bring to trial and punishment the very boys whom he sent out to steal. Mimic battles are fought in good temper, but they sometimes end in serious injury to some of the warriors. The great achievement which all boys burn to excel in is the high leap, and a thrashing may be the portion of the unlucky one who is weakest. Tricks of many kinds are indulged in, one of the favourites being to send a mere child off on some errand, and on his return direct him to sit in a place where a fire has been kindled, and the ashes removed in his absence; or he is ordered to sit where thorns have been placed for him. No boy dares to disobey such orders. [536] [532]

Mimicry is a favourite amusement. I have seen remarkably good imitations of motor-bicycles made by quite small boys, even the "phut-phut" being reproduced by another boy running along with a bent reed touching the ground. Lanterns are made out of pumpkins, as boys at home make turnip lanterns. Hats and shoes are fashioned out of leaves, and tiny 857 524

3: Mackenzie M-5 (ca. 1925) 1925
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ceremonies begin; indeed, the one passes into the other. Girls are sometimes betrothed before birth, but this is usually done only when a wife has died, and the father, being obliged to supply another, offers the widower the next child to be born if it is a girl. He sends a boy to the man as a guarantee of good faith, but the boy remains only a week or so, and then returns to his home.

It may be accepted as certain that no boy comes through the dangers of adolescence unharmed. Fathers are said to warn their growing sons about these dangers, and sometimes they threaten to refuse to find wives for them if the warning goes unheeded; but nothing more is done, and the threat is never carried out.

Children's games are much too numerous for anything but a mere reference. For quiet moments, puzzles; or guessing what is in the hand of another; or what object, out of sight, is being touched. A favourite river- or lake-side sport is diving and staying under water while some one counts. Walking on the hands or on stilts is very popular.

Vangilo is a ball game, with sides, the ball being thrown from one to another on the same side, while the other side endeavours to get and keep it a given number of throws, without letting it fall to the ground or into the hands of the opponents. *Ingulo* is a game not unlike our hockey, a ball being struck about, and kept as far as possible within one's own side. *Ngulya* is played with sides sitting at a distance from a small object set up in the middle, while any round thing is thrown at it from side to side, the winning side

3: Mackenzie M-5 (ca. 1925) 1925
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being the one that hits the object a given number of 526
times in succession.

Ingarama, the lion, is a piece of banana cord at- 524
tached to a string and whirled round the head, when it makes a noise remotely resembling the growling of a lion. *Ifula*, rain, is our bull-roarer; old people still believe that it stops the rain; but even they admit that no well-disposed spirit takes any notice of child's play. *Bando* is a kind of top, spun by twirling it between the palms and letting it go. Whip-tops are [11]
in use, but are of European origin. A kind of mimic ammunition is supplied by the seeds of the *nanyungati* tree, which are thrown at the enemy, and all who are hit are "killed," and carried off the field.

Konde children are perfectly happy. Those who 157
go to school hail the dismissal hour with the same shouts of joy as little people at home. The boys will climb a tree perhaps, with the more glee if the teacher's prohibition has added a whiff of danger to the exploit. Or they will chase an unfortunate goat around; though the goat, having been handled from earliest kidhood very much as we handle pet dogs, probably enjoys the sport as much as the boys do. A couple of boys may get astride a young bullock, and go careering along the road; or more likely the whole troop will make a rush for the nearest water in river or lake, and with terrific noise splash about in joyous excitement. No doubt those who are utterly unclad look with envy on the scraps of clothing worn by their more fortunate fellows, but that does not silence the shout of glee which fills the air as boys and girls are let loose

3: Mackenzie M-S (ca. 1925) 1925
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CHAPTER XII

Amusements & Relaxations

517 I HAVE already said that the average African is a man with an abundance of spare time on his hands, and the situation suits him exactly. But even with him it may pall, and something more than mere lying in the sun must be found to fill the idle hours. A full account of the numerous games and amusements would fill a small volume, and a few examples must suffice.

526 Association football is now very popular in many parts of Africa, and Konde youths take up the game with zest; but it can be enjoyed only at Mission schools, or at Government stations, or wherever there is a white man sufficiently interested to provide a ball, and to give some instruction in the game. They kick from the ball of the great toe, as direct kicking with bare feet is impossible. To score a goal is "to give the egg" to the losers, a phrase taken from one of their own games, where a rubber ball is knocked about with sticks by two sides, to attain a given objective, when the losing side is said to get "the egg."

595 I was once present at a school concert to which audience and performers gathered from many different villages. The programme, when presented to me by

9: Wilson E-5 (1934-1955) 1959
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for the local investment of savings are the most important economic undertaking in the District. The seven coffee co-operatives handled a crop of 930 tons in 1955, worth about £407,500, and are organized so efficiently as to be able to return over 90 per cent of the price of the coffee on Moshi market to the producer, after the heavy transport costs (14 per cent) have been paid. One Government-paid officer assists these societies.

In the educational and recreational field also, associations are emerging: football clubs; companies of Scouts and Guides; 'Welfare Centres' with classes in reading for adult illiterates, indoor games, and Saturday-night dances; Women's Clubs for handwork and recreation; and in Tukuyu itself an inter-racial club with its own premises, whose members meet to play games, and get to know one another and discuss common problems. These associations make a visible mark on the face of the country in the shape of new brick Churches, co-operative stores, football fields, and, more rarely, a village club-house.

The change from a subsistence to a money economy, and from a system of government through chiefs and village headmen who were dependent primarily on inherited wealth, which secured to them the labour of many able-bodied wives and sons, to a system of government through European officials, chiefs, and clerks paid out of taxes, and assisted by unpaid village headmen, implies the collection and administration of taxes. The District Council has the responsibility for the budgeting and expenditure of over £80,000 per annum. The greater part of it is spent on the salaries of chiefs, secretaries, and clerks engaged in administration, on courts, on schools, dispensaries, and roads. The development of associations with paid officers also implies the collection of dues and budgeting. As in so many countries the difficulty of building up a tradition of honesty in administration is great. Tax clerks, court clerks, council secretaries, and co-operative society secretaries, and even church elders handle sums of money relatively large in proportion to their earnings and one of the tasks of European officials and missionaries is to secure a sound system of accounting and check corruption. In the traditional society stock theft was a capital offence, but money has not the sanctity of cattle, and often the clerk who has appropriated public funds is treated by others as 'unfortunate' rather than immoral. At the same time villagers show great anxiety lest a man entrusted with some common fund should spend it for himself. The risk of theft